

Somewhat

SPOKEN⁷ TO A Weighty Question,

CONCERNING

The Magistrates protection of the Innocent, wherein is held forth the blessing and peace which Nations ought to wait for and embrace in the later dayes.

With some considerations for the serious and wise in heart throughout this Nation to ponder, for diverting Gods wrath (if possible) from breaking forth upon it.

Also a brief Account of what the people called *Quakers* desire, in reference to the Civil Government.

With a few words to such as by the everlasting arm of Gods power have been drawn and gathered out of the Apostacy into the living truth and worship.

By ISAAC PENINGTON the younger.

And in that day will I make a Covenant for them with the beasts of the field, and with the fowls of Heaven, and with the creeping things of the ground, and I will break the Bow, and the Sword, and the Battle out of the earth, and will make them to lye down safely, Hof. 2. 18.

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Somewhat spoken to a weighty Question, concerning the Magistrate's protection of the Innocent, wherein is held forth the blessing and peace, which Nations ought to wait for and embrace in these later dayes.

Quest. **W**Hether the Magistrate in Righteousnesse and Equity is engaged to defend such, who (by the peaceablenesse and love which God hath wrought in their Spirits, and by that Law of life, mercy, good will, and forgivenesse, which God by his own finger hath written in their hearts) are taken off from fighting, and cannot use a weapon destructive to any Creature to defend him?

Ans. Magistracy was intended by God for the defence of the people, not onely of those who have ability and can fight for them, but of such also who cannot, or are forbidden by the love and Law of God written in their hearts so to do. Thus women, children, sick persons, aged persons, and also Priests in Nations (who have ability to fight, but are exempted by their function, which is not equivalent to the exemption which God makes by the Law of his Spirit in the heart) have the benefit of the Law and of the Magistrates protection, without fighting for the defence of either. And is it not most righteous and equal, that fighting, which came in by the fall, should come to an end in such, whom God draws out of the fall: and that Magistrates (who have power given them to rule by God, and ought to rule under him) should not require fighting of them, whom the Lord of Lords hath redeemed out of the fighting nature, and chosen to be as examples of meeknesse and peaceablenesse in the places where they live? How can he fight with creatures, in whom is love and good will towards those Creatures, and whose bowels are rowling over them, because of their wandrings in the lusts, in the strife, and in the wars? Fighting is not suitable to a Gospel Spirit, but to the Spirit of the world and the Children thereof. The fighting

fighting in the Gospel is turned inward against the lusts, and not outward against the Creatures. There is to be a time, when *Nation shall not lift up sword against Nation, neither shall they learn war any more.* When the power of the Gospel spreads over the whole earth, thus shall it be throughout the earth: and where the power of the Spirit takes hold of and overcomes any heart at present, thus will it be at present with that heart. This blessed state, which shall be brought forth in the general in Gods season, must begin in particulars: and they therein are not prejudicial to the world (nor would be so looked upon, if the right eye in man were but open to see with) but Emblems of that blessed state, which the God of glory hath promised to set up in the world in the dayes of the Gospel. And though by this means, there may seem to be a weakning of the strength of the Magistrate, and of the defence of that Nation, wherein God causeth the vertue and power of his Truth to spread in the hearts of people; yet in truth it is not so, but a great strengthening. For if Righteousnesse be the strength of a Nation, and the seed of God the support of the Earth, then where Righteousnesse is brought forth, and where the seed of God springs up and flourisheth, that Nation grows strong, and instead of the arms and strength of man, the eternal strength overspreads that Nation, and that wisdom springs up in the Spirits of men, which is better then weapons of war; And the wisdom which is from above is pure and peaceable, and teacheth to make peace, and to remove the cause of contentions and wars, and uniteth the heart to the Lord in waiving upon him for counsel, strength, and preservation in this state, who brought into it. Now is not this much better and safer, then the present estate of things in the world? First, to have the cause of wars removed, and a sweet, peaceable, righteous Spirit in the stead thereof? Secondly, to have a peaceable and a righteous generation (whom the Lord hath made and preserved so) breathing to the Lord for peace, good, and prosperity to the Nation, and Magistrates thereof, and to stretch forth his arm to be a defence about them? Thirdly, to have the God of Heaven engaged by his Power to defend that Power and

Magistracy

Magistracy, which defends righteousness in general, and particularly his people in their obedience unto him, whom it is most righteous for them to obey, and for the Magistrate (who claims his Rule and Dominion under God) to protect them in? Were not this much better both for Magistrates and People, then the present estate? O that that were awakened in men which can rightly discern and judge.

Object. But this is an Utopian state, or a world in the Moon: is it possible that ever there should be such a state here on earth?

Answer. 1. When the principle of God, which lies hid in the hearts of men (over which the corrupt nature hath grown, and upon which the Spirit of darknesse in men tramples) shall be raised and come into dominion; righteousness, peace, and good will shall spring up as naturally among men, as wars, strifes, divisions, emulations, heat-burnings &c. now do.

2. There is a promise of such a state; when the Lion shall eat straw like the Ox, and lie down with the Lamb; when the earth shall be filled with the knowledge of the Lord, as the waters cover the Sea, and nothing shall hurt or destroy upon Gods holy Mountain, but the Nations, who have been full of war, shall throw away their weapons, become subject to the Spirit of peace and righteousness, and learn war no more; when the wisdom of the wise and strength of the strong shall be broken in pieces, and the little Child shall play on the hole of the Asps, and at the Cockatrices den, and lead all. As certainly as the Lord God is true; so this must be in the Lords season: and will it not be happy when it comes to passe? Who would hinder it? Who would strive to keep the old Heavens and the old Earth standing, which must be dissolved, before the new Heavens and the new Earth (wherein dwell righteousness) can be formed and brought forth?

3. This state was in a fair forwardness once, before the universal Apostacy from that truth and power which God had sown in the earth, upon the breathing of and sending forth his Spirit among his Disciples, according to his promise. Precious was that seed, great the growth of it; the

woman (or true Church) full of beauty and glory, and brought forth the man-child, which was to rule all Nations; but it pleased the Lord to adjourn that day till after the night of Apostacy, catching up the man-child to Heaven, and causing the woman to fly into the wilderness, where she hath been hid ever since from all but the inward eye of the inward *Israel*; and the world in the Heathenish nature hath been crying up holy Church, holy Church, to her who hath sate upon the Beast, and been drunk with the blood of the Martyrs of Jesus; but the tender spouse, the Lambs wife, the mother of all the Lambs hath been banished from the earth, and a cruel bloody Step-mother set over all the tender-conscienced ever since. O woful, woful hath been the state of the true Church, and of all the Children of Truth all this dark night of Apostacy, but the Lord is putting an end to it; And though this false woman seem to be recovering ground, and setting her feet over the necks of the Lambs again, and begins to think she shall prevail, and sit as a Lady and Queen over the Consciences of Gods heritage for ever, yet she shall find that strong is the Lord God who hath begun to judge her, and into the Sea which she raiseth shall she sink like a stone, and her fall shall be great and speedy, for even in one day shall her misery overtake and devour her.

4. After this long night of Apostacy, the Lord hath begun to make some preparations towards this state again. He hath opened his treasures, he hath let forth the power of his truth, he hath poured down of his Spirit to sanctifie and gather a people unto himself, he hath opened the principle of life in the hearts of many, and in a great measure drawn them into it, who so far as they are renewed thereby (and found there) are made peaceable, pure, meek, gentle, innocent, upright-hearted and tender-conscienced both towards God and man. And though multitudes of reproaches have been cast upon them; yet the Lord hath pleased to cause their innocency and integrity to shine, to the wiping of them off in a great degree, and will in due time bring forth their Righteousnesse as the light, and their judgement as the noon-day. And what remains to

ward

ward the carrying on of this work, but the Lords prospering of this principle and blowing upon the other? As the Lord doth this, so will it go on, and the Nations, Kings, Princes, great Ones, as this principle is raised in them, and the contrary wisdom, the earthly policy (which undoes all) brought down, so will they feel the blessing of God in themselves, and become a blessing to others. O that there were an ear to hear, for this is the only way of healing this Nation (which hath been so grievously torn) as will be acknowledged when woful experience makes it manifest. But man in prosperitie cannot hear, and that enforceth from the Lord (by the turning of his hand) the bringing upon him the day of his adversity, which could he have hearkned in the day of his prosperity might have been escaped: for God doth not afflict willingly, nor grieve the children of men; he is necessitated to it for his own glories sake, the preservation and defence of his truth and people, and for the carrying on of his work.

Object. But if all men were of this mind, and none would fight; suppose a Nation should be invaded, would not the land of necessity be ruined?

Answer. First, when ever such a thing shall be brought forth in the world, it must have a beginning before it can grow and be perfected. And where should it begin but in some particulars in a Nation, and so spread by degrees, until it hath overspread the Nation? and then from Nation to Nation, until the whole earth be leavened. Therefore whoever desires to see this lovely state brought forth in the general, if he would further his own desire, must cherish it in the particular. And O that men would not spend their strength, and hazard the losse of all in cherishing pretences and names of Christianity, but would pray to the Lord at length to open that eye in them, which can see the loveliness of the truth, power, and vertue of Christianity, that they might cherish that tendernes of Conscience, wherein the Truth grows and springs up in its vertue and power. (And then perhaps they would soon acknowledge the happiness of the world to depend upon the growth of that Principle and of that people, who are now despised by the world,

world, and cannot but be so by the Spirit and wisdom of the world, which lies in wickedness, they being drawn out of and testifying against it.)

2. It is not for a Nation (coming into the Gospel life and principle) to take care before-hand how they shall be preserved, but the Gospel will teach a Nation (if they hearken to it) as well as a particular person to trust the Lord, and to wait on him for preservation. *Israel* of old stood not by their strength, and wisdom, and preparations against their enemies, but in quietness, and confidence, and waiting on the Lord for direction, (*Esa. 3. 1.*) and shall not such now who are true *Israelites*, and have indeed attained to the true Gospel-state, follow the Lord into the peaceable life and Spirit of the Gospel, unless they see by rational demonstrations before-hand how they shall be preserved therein? I speak not this against any Magistrates or Peoples defending themselves against foreign invasions, or making use of the Sword to suppress the violent and evil doers within their borders (for this the present estate of things may and doth require, and a great blessing will attend the Sword where it is born uprightly to that end, and its use will be honourable; and while there is need of a Sword, the Lord will not suffer that Government, or those Governours to want fitting instruments under them for the managing thereof, who wait on him in his fear to have the edge of it rightly directed :) but yet there is a better state, which the Lord hath already brought some into, and which Nations are to expect and travel towards. Yea it is far better to know the Lord to be the Defender, and to wait on him daily, and see the need of his strength, wisdom, and preservation, then to be never so strong and skilful in weapons of war.

3. If the Lord God shall undertake the defence of a Nation by his Spirit and power, what can hurt that Nation? what power of man can reach it, to disturb the peace of it? *The Egyptians are men and not God, and their Horses flesh and not Spirit, Esa. 31. 3.* What could *Senacharib* with his Army do against one Angel in the time of the Law? how many of his Host were slain in one night? and what power, then shall be able to prevail over a Nation brought into the peaceable

Spirit

Spirit of the Gospel, and defended therein by the mighty power of God himself? Will not God be as sure a defence over the true *Israel*, in the way and dispensation wherein he leadeth them, as ever he was over the representative *Israel*, in the way and dispensation wherein he led them? will he not preserve and defend that Nation, whom he first teacheth to leave off war, that they shall not be made a prey of, while he is teaching other Nations the same lesson?

God promised *Israel* of old, that when they went up thrice in the year to appear before the Lord, according to his command, he would keep it out of the hearts of the Nations from so much as desiring their land, much more from entring and taking it from them in the mean time, though they might seem watchful after, and sufficiently greedy of such an opportunity, they being cast out of the land and having had it taken from them before, Ex. 34. 24. The Lord also can now keep it out of the hearts of the Nations, from invading or prejudicing that Nation, which he shall first draw into the peaceable Spirit: or if he see not good to do that, he can defend those that have followed him out of the earthly spirit, wisdom and strength, by waies that man knows not of; nor may it befit for him to know, till the Lord bring it forth. *Israel* of old was not to know the deliverance before-hand, but to trust the Lord; under the Gospel the Lord giveth more faith then to *Israel* of old under the law, and therefore may justly require greater confidence in greater straits. And awaken O earth, behold the *Israel* of the Lord, whom he hath begotten and brought forth in the earth after the long dark night of Apostacy, and ye shall see what hearts the Lord hath given them to trust him, in all the straits and tryals wherewith he pleaseth to exercise them, and what the Lord will do for them when they are brought to the brink of the pit, and when it seemeth impossible for them to escape utter ruine and destruction. The eye which the Lord hath given them, seeth the Lord and his strength; and the heart which he hath created anew in them, naturally feareth the everlasting power, which reacheth both to the body and soul for ever: but as for whole multitudes of Nations, they are but as *the drop of a bucket*, and (in their greatest wisdom and strength) but as *vanity*, as *the small dust of the ballance*, as *nothing*, before him, and lesse then *nothing* to him.

Consider this O ye great men, O ye wise men and deep Politicians; all ye have done or can ever do, in relation to overturning any thing that God hath purposed, what are ye therein, or what will your work come to? it is just like *the small dust of the ballance*, it hinders not at all

the weight of his power on the other hand; but he will carry on his work, bring to passe what he hath purposed in himself and promised to his people, and all your counsils, wisdom, strength, hopes, resolutions, and present or future advantages against him and his work, shall hinder him no more then the small dust in the scale of a ballance, which the wind blows away and it is not. Be wise therefore O ye sons of men, fear before your Maker, wait in his fear for his counsell; that ye may not be suffered by him to undertake any thing against him, lest before ye are aware ye fall before him. O let every one in fear remember that passage, *Lo this is the man that made not God his strength, but trusted in the abundance, &c.* forgetting the Lord in the day of prosperity, causeth much increase of the anguish and sorrow of heart in the day of adversity. O ye that are in present power, consider how unwilling ye would be to have the Lord turn his hand upon you, and bring you under again. O provoke him not, for he is as able to do it, as he was to overturn those which went before. It were far better for you, now to fear the Lord and prevent it, then to bewail and repent afterwards. O reject not the love and council of the most high (which would now preserve you) as those which went before you did.

There is a desire in all men (in whom the principle of God is not wholly slain) after righteousness, which desire will be more and more kindled by God in Nations, before righteousness and peace meet together and be established in them. Now such and so great hath been the kindling of this desire in this Nation, and such is the state thereof, that nothing can satisfie the heart of it but righteousness; this it longeth after at the bottom. This the Governours which were before might have, and the Governours that now are (by asking council of the principle of God in themselves and keeping close thereto) may answer the Nation in. But if the consultations be not with the Lord, in the principle of life which came from him, but with the wisdom and policy which is of the earth, and from beneath and not from above, that will inelie to self and to corruption, and never bring forth righteousness, nor can the blessing of God attend it, nor the peace which accompanieth righteousness be reaped from it.

Some Considerations for the serious and wise in heart throughout this Nation to ponder, that they may send up earnest prayers to Almighty God, and use their best endeavours in their several places and Stations; to prevent that dreadful storm of wrath which hath long hung over this Nation, that at length it break forth like a fire which none can quench, or like a flood which none can stop.

1. Did not God, by the power of his Spirit in the Apostles dayes, gather a people out of the world unto himself, and by his wisdom (and according to his heavenly will) build them up into a Church or holy Temple, for his Spirit to inhabit and dwell in, and for himself to be honoured and worshipped in Spirit and Truth, according as he should teach them and require of them?

2. Did not the same Spirit, which built this Church, not onely signifye that the Love should wax cold, and there be a falling away from the Truth, and warn the Churches of *Asia* of the removal of their Candlesticks; but also foretell of the total dissolution of that building as to its outward state upon the close of the sharpe battle by the Dragon and his Angels, or false Ministers, with *Michael* and his true Church and Ministers; insomuch as the Church her self should fly into the wilderness, and her seed be made war with, and persecuted up and down the Nations, all the time of the Apostacy afterwards? see *Rev. 12.*

3. Was not this desolate estate of the Church to remain and last all the allotted time thereof, which is expressed to be 42 months, 1260 dayes, or a time, times, and half a time, wherein the Beast should rule, Antichrist sit in Gods Temple, and the Dragon be worshipped there instead of the living God; and also the Lambs of Christ and witnesses of Jesus (who retain the worship in spirit and truth, and cannot joyn with any of the false wayes of worship set up in the Nations) torn and rent, by the woman which appears instead of the true Church, but is not? (*Rev. 11. 2. & 12. 6. 14. & 13. 7. & 17. 6.*)

4. Doth not this woman continue deceiving the Nations and Kings of the earth (whom she causeth to drink of her cup of knowledge, worship, doctrine and discipline, whereby she blindeth their eyes, bewitcheth their hearts, and maketh them take her for the true Church; who, notwithstanding all this her glorious appearance, is but *Babylon in a mystery*, and notwithstanding all her pretences for Christ, doth drink the blood of his true Saints and witnesses) I say, doth she not continue her deceit till the very hour of her judgement, and untill she hath brought the dreadful vials of the wrath of God, both upon her self and upon all that continue joyning with her? *Rev. 17. 2. & c.*

5. Is there not to be an end of this night of Apostacy, and of the false Church, with all her various habits, and dresse, and new paints and arts of deceit (though both have continued long, wherein Christ the Lamb comes forth in his power to fight with the Beast, and the woman which rides thereon, and to smite the earth which remains

infected with her fornications which withdraw and steal away the heart from the pure life & Spirit of Christ, and from his pure living spiritual worship, into a false, invented, dead, formal worship) that so he may restore and set up his pure spiritual worship again, *Rev.*

19. 11.

6. Are not the Kings, Powers and Inhabiters of the Earth in great danger of fighting against the Lamb, in defence of this false Church against his True Church (when he again comes to set it up in Nations, after the expiration of the long night of Apostacy) even to the hazard of utter ruining themselves thereby? For those that fight against the Lamb, must needs be overcome by him; his invisible strength and Armies being much stronger then the visible Armies and all the outward strength in Nations, though to the outward eye such may appear very great and invincible? (*Rev.* 17. 14.)

7. Shall not the Kings of the Earth and the remaining powers at last (after the overthrow of many for joyning to her, and striving to uphold her) hate the Whore (which hath corrupted the earth with her Fornications, drunk the blood of the Saints and Martyrs of Jesus, brought misery and desolation upon Nations, &c.) make her desolate and burn her steele with fire? And were it not far better for them to do it before, rather then to hazard the ruining of themselves by seeking to uphold her? (*Rev.* 17. 16.)

8. Is it possible for any Nation (or any power in any Nation) to hinder the shining forth of Gods Light therein, after the long night of Apostacy? There is a spiritual Day, as well as a Natural day, There was a spiritual Day before the Apostacy, in the dayes of the Apostles: And there is to be a spiritual day again after the Apostacy, upon the Spirit of Lifes entering into the witness, their rising and stand on their feet, and the Light of God shining forth from them. The spiritual Day dependeth upon the shining of Gods Spirit in the Hearts of people (which did once shine forth, and doth begin to shine forth again) as the natural day dependeth upon the shining of the Sun. Now who can hinder the arising or shining of the Son of Righteousnesse in the Hearts of Gods people? If ye can, then may ye prevent the carrying on of Gods work of Reformation in this Nation, and throughout the World: But it is easier for you to stop the shining of the Sun in the Firmament. O that the eye were opened which can see the way of Peace, that the present Governours might be blessed and the Nation blessed in them, and not the Spirit of the Nation (by a secret kindling, which none knows whence

it comes) brought over them as a flood, as it was over them that went before them

In that fear which God works in the Heart (and out of the compass of that carnal wisdom and strength, on which man relies) is the wisdom, council and preservation of the most high; both of particular persons, and also of Nations. *O Lord my God, if it may please thee, open the ear that can hear thy voice, that misery may be avoided, and thy peace and blessing so g't after and enjoyed, or at least some of the force of that bitter storm (which sweepeth away and maketh desolate, even as the abomination of desolation hath entred, and of a long time made the earth desolate, of the Life and Power of Godliness) broken, that this Nation may not be swallowed up in the dreadful breakings forth of thy displeasure, but may be prepared by thy correcting hand, and fitted for the day of thy Mercy.*

*A brief Account of what the People called Quakers desire,
in Reference to the Civil Government.*

THere are three things which we cannot but earnestly desire in our hearts, and pray to the Lord for, as the proper means of settling aright the Spirit of this Nation, as also necessary for the growth of Gods pure Living Truth, and as just and equal in themselves.

1. Universal Liberty for all sorts to Worship God, according as Christ shall open mens eyes to see the Truth, and according as he shall perswade their hearts by his Spirit, who is every mans Master in Religion, to whom they must stand or fall in all they do therein, *Rom. 14. 4.*

Now if any man walk disorderly, and contrary to the Light of Christs Spirit either in Doctrine or Worship; that power which converts to God, is to reprove and correct such an offender with the Spiritual Rod and Sword, that he may be again restored to the Truth and Obedience of the Spirit: But the Magistrate is not for any such thing to Imprison, Fine, Banish or put him to death. For Christ is the Judge of his people in the things of his Kingdom, *Heb. 10. 30.* and he hath appointed to have his Spiritual Weapons in a readiness, to revenge every Disobedience and Rebellion against his Spirit, *2 Cor. 10. 4.* The bringing in & applying of the Magistrates Sword to this work, was never by the True Church, in whose hand the Sword of the

the Spirit was ever found sufficient: But the false Church not having the Sword of the Spirit, is faine to uphold her self by the carnal weapons, or else she would soon fall. But the Lord God is wresting these out of her hands, and then his Light will break forth without interruption, and her shame and nakednesse soon appear.

2. That no Laws formerly made, contrary to the principle of equity and righteousnesse in man, may remain in force; nor no new ones be made, but what are manifestly agreeable thereunto. All just Laws, say the Lawyers, have their foundation in right reason, and must agree with and proceed from it, if they be properly good for and rightly serviceable to mankind. Now man hath a corrupt and carnal reason, which sways him aside from integrity and righteousnesse, towards the favouring of himself and his own party: And whatever party is uppermost, they are apt to make such new Laws as they frame, and also the interpretation of the old ones bend towards the favour of their own party. Therefore we would have every man in authority wait in the fear of God, to have that principle of God raised up in him, which is for righteousnesse and not selfish, and watch to be guided by that in all he does, either in making Laws for Government, or in governing by Laws already made.

3. Seeing this Nation is in such a shattered condition, and there have been so many breaches, parties and factions in it, that no party might be bolstered up in enmity and opposition against another, but that every party might be considered, in what might be done for their ease and benefit, without danger and detriment to any other party. And if I might be hearkned to, I would perswade those now in power, not to deal with their enemies as they formerly dealt with them, but as they would have been dealt with by them when they were in power.

I would also dehort and dissuade all people from plotting or contriving against this present government (for they must have their day, do all men what they can) but instead thereof to pray for them, that they may see the former errors in government, humble themselves before the Lord, and (by their meeknesse, gentlenesse, and righteousnesse towards all) shew forth the fruit of his long-afflicting hand upon them. But if they shall over-look, forget, and neglect the Lord, who hath shewn so great mercy to them, and not in his fear wait on him

to preserve for them the ground and interest he hath given them, and think that now they are able to stand on their own legs, and by their own wisdom and strength, and so assay to carry on things according to their own will, and in the strength of their own wisdom, and so not mind for what end the Lord brought them in again, and what he expecteth to have effected by them, but strive again to settle the principles and practises which he hath been shaking, according to what seems right and good in their own eyes (measuring things by their own corrupt reason, selfish wisdom and interests, and not by the principle of God, common equity and right reason) I say, if it come to be thus with them, ye shall not need to plot against them: for the Lord God Almighty, who with ease removed their enemies and made way for them, can with as great ease remove them, and put the power into another hand.

Therefore all people be still and quiet in your minds, and wait for righteousness, for that is it which the Lord is making way for in this Nation, and which he will set up therein; and he whose desire is not after that, and whose interest lies not there, will find himself disappointed, and at unawares surprized with what he expects not.

This is given forth that the Powers and People may see what is the desire of our hearts in these respects, and how upright our hearts are towards them in what is just and right, and that we are not at all against Magistracy, Laws, or Government, though we cannot flatter or bend to them in that which is selfish and corrupt, and indeed against God and not for the good of men. It was written long since, and intended then for service to the Lord and this Nation, and his people therein, but the Lord ordered it otherwise: If he please now to accompany it with his blessing, and make way for the reasonableness, equity and righteousness of it to enter into the minds and hearts of them that are in power, it will be a good season for it, and they will find cause to bless the Lord for putting it into my heart at first, and for the publishing of it now.

A few words to such as have felt the power of the endlesse life drawing, and have faithfully followed the leader of the Flock of Israel who hath of late led his sheep in such paths as hath not been known all the night of the Apostacy.

O ye Children of the most High, who hath felt the breath of the eternal Spirit begetting you in the pure life, & drawing you out of this world, out of the vanities, out of the corruptions, out of the course and fashions, out of the invented wayes and forms of worship (yea out of the very Root and Principle thereof) into the worship and Spirit of Truth, and into the fear of the most High, which is wisdoms place and habitation, where the pure Law of Life is received and the salvation begun, wrought out and perfected: O ye dear Plants of the right hand of Eternity, fear not what is to come to passe in this visible Creation (to break the corrupt state thereof, and to make way for the springing up and spreading of his pure life and righteousness, which the corrupt estate, spirit and principle of the world cannot but oppose, until it be broken and subjected) but sanctifie the Lord of Hosts, and let him be your fear and dread, that he may compass you with the arm of his power, and hide you under the shadow of his hand, until he hath planted the Heavens and laid the foundations of the earth, and say to *Sion* in the sight of all her enemies, *Thou art my People. The Lord my God watch over you night and day,* and preserve his living Principle pure and fresh in you, and you in perfect subjection unto it; that he may delight in what he hath begotten and preserved in you, and ye may be satisfied in the openings and overflowings of the love of his heart towards you. *Amen, saith my soul.*

From Alisbury Prison in Bucks. where my life breaths for the consolation and redemption of God's Israel, and for the turning of the captivity of the whole Creation.



